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FIRST BOOK ON THE RIGHT FROM
COURT STREET,
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Short Notice, £2 Oct. 20.

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A Poem delivered before the
University, Waterville College, and the
Theological Seminary, Andover,
Aug. 25, and sent to the Boston Review
published by WHITFIELD & DAWSON, Oct. 20.

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TECHNICS;

Mass. S. Society, and for sale

Question and Bible Picture Book

as the beginning of a series of

Sabbath Schools.

Illustrations which illustrate

set of questions.

The lessons

refer to striking traits of char-

acter, designed for Infant Sabbath

consisting of very easy questions and

short answers.

Chap. I. 12

Continuation of the

same lesson, with a beau-

iful and instructive

lesson, the Reservoir, Noah and

the Ark, Abraham and

Isaac, Subject—Abraham and Isaac

and Joseph and his brethren, No. IV

seven lessons. Subject—charac-

ter, Smith's Sunday Catechism, With

and without Catechism. The object of

the question is to teach children the mean-

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It is commonly called

the question and answer book.

Book, No. II. A continuation of

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Education.

For the Boston Recorder.

PECUNIARY WANTS AND PROSPECTS OF THE AMERICAN EDUCATION SOCIETY.

Pray ye the Lord of the harvest, that he will send forth laborers into his harvest, that the direction of Christ to his disciples. Eighteen hundred years have elapsed since this injunction was given, and yet three fourths of the world are now unapplied with laborers for this work. During this period, little comparatively has been done to provide a supply. But the spirit of prayer is the spirit of action. With the commencement of the present century, the Holy Ghost from on high was poured out, and a spirit of supplication followed, revivals of religion succeeded, and, as a natural consequence, greater efforts have been made to promote the kingdom of Christ. While the last command of her risen Lord has pressed with awful responsibility on the church, Go ye into all the world, and preach the gospel to every creature, she has at last awaked, and now begins to pray and act in view of this momentous duty. As the first and not the least part of this work, she prays the Lord of the harvest to send forth laborers into his harvest; and especially that he would convert and prepare by a proper education, a great company who shall publish the gospel. For the last twenty years, the churches of this land have been moved more than ever, to engage in this great work. As foremost and most efficient in this benevolent enterprise, the American Education Society has aided in a course of preparation for the ministry, 2,922 young men, a large proportion of whom have already become the messengers of salvation. It has now under its patronage, about 1,230 beneficiaries, whom it has solely bound to sustain in its prayers and contributions. Hence the Society has been able through the kind providence of God, to renew the pledge to all young men of good promise and indigent circumstances who should apply for assistance. Though at times it has been in great want of pecuniary resources, yet the Lord has graciously appeared for relief. In the most embarrassing seasons, it has furnished in usual appropriations. Never, with one exception, (in 1829,) was the Society so much oppressed with debt, and borne down with fearful anticipations for the future, as at the present moment. But then the Society's extremity was the Lord's opportunity to show his merciful interposition. The debt was ultimately liquidated, the Society relieved, and confidence in its permanent ability to sustain its proposed operations, was strengthened. God has greatly smiled upon the Institution ever since; and at no time have its Directors and friends had more occasion to bless him than now. Never did it have so many beneficiaries under its patronage, never did it raise so large an amount of funds from the great mass of the community as during the last year, and never probably did the character of the Society in all its operations, movements and hearings stand so high with those who are and have been its real friends, as at this moment. But the present year has been one of great commercial embarrassment. The pecuniary concerns of the country generally have become deranged. There have been sad reverses of fortune. Some whose hearts and hands were open to sustain with great liberality the Christian enterprises, have now no pecuniary ability to do it. This state of things has had a very unpropitious bearing on all our benevolent institutions. The American Education Society, in conjunction with others, feels the natural effect of it in its present wants and embarrassments. At the close of its year in May last, the Society was more than \$4,000 in debt. A draft of \$4,000, (which never occurred in one quarter before,) was made on the Parent Institution for the quarter ending July, to sustain the operations of the Society in the Middle, Southern and Western States. This sum was needed to meet appropriations in addition to what was raised within their limits. This draft was met, though it increased the debt of the Society by that amount. To meet the appropriations of the present quarter, the Directors have been compelled to hire \$3,000 more than usual, hereby increasing the debt of the Society to \$11,000. In addition to this, some of the Branches of the Society are in debt for money hired on private security. Such is our present condition, and such are our wants. The time for the next quarterly appropriations will soon arrive, when there will be a demand on the treasury for \$16,000, or \$17,000. Where and when shall these funds be obtained? While we know that the earth is the Lord's and the fullness thereof, we know also, that he has ordained that his people shall be the sinners of his bounty. To them is entrusted the stewardship of dispensing the charities necessary to the advancement of his cause. To you, then, beloved in Christ, we appeal in the day of our necessity. We have no occasion to reprove you for dilinquency of duty in years gone by, for our wants have hitherto been supplied; and we now only present our case to you as it really is, not distorting your willingness to afford relief. We appeal to you in the name of him who purchased you with his blood, and to whom in the solemn cause of your dedication you consecrated your time, your talents, your possessions, your influence, your all. The Society is yours. Under God you established it; and have sustained it; and the honor of what it has accomplished is yours. The Directors are but your servants in this cause for Jesus' sake. As such they feel bound to make known to you its true condition. To you also then feel compelled to state their conviction that there can be no retreat—no suspension in this great and good cause. Should there be, disasters would be the issue. Evils would arise in various ways.

1. The beneficiaries would become disheartened. Deprived of the means on which they had depended for support, they would be disheartened, and their ardor in their pursuits be dampened. They would be troubled in respect to their present state and know not on what to depend for the future. Hitherto, they have had great confidence in the Society, and their minds have been at rest. But let the appropriations for the beneficiaries be suspended, and actual distress would be created; for most of them anticipate their receipts, and have no other means to meet their present engagements. A reduction in the sum usually granted, would have nearly the same effect; for this now is only about one half of what is needed to defray their current expenses. The other half is derived from teaching school, manual labor, and occasional charities from friends. In this way, by rigid economy, they are just able to continue their studies, always straitened in their circumstances.

2. Many beneficiaries would return to their former employments. Being disheartened they would relinquish the hope that they had entertained of preaching the gospel, and would reluctantly engage in secular pursuits. Some, perhaps, possessed of more courage and of more facilities for obtaining assistance by their own efforts, or having more friends to afford them relief than others, might persevere in their preparation for the ministry. Others, equally good and promising, for want of these, would despair of their object, and at once abandon their studies, and return to the counting room, the mechanic shop or agricultural employments.

3. Academies, Colleges and Theological Seminaries would be injuriously affected. In a hundred and sixty of these are beneficiaries of this Society. From them would be immediately driven the greater part of twelve hundred young men—men, too, who in a great degree are the salt of these institutions. Suppose,

for instance, that the *seventy-three* beneficiaries at Amherst college should be compelled to leave, not only that number of students, but also a great amount of salutary moral and religious influence would be withdrawn from the institution. Remove the *twenty-five* beneficiaries from the theological seminary at Bangor, and but a minority of other students would remain. The same nearly may be said of the Western Reserve College. How injuriously would the institutions be affected by such an event!

4. The faith of the community in the ability of the Society would be shaken.

The belief has been prevalent that the Society under any circumstances would be able to sustain all young men of suitable qualifications who should apply for aid. The churches, confident of this, have urged promising young men to prepare for the ministry, and multitudes of such have been induced to apply for assistance, who otherwise would not have done it. A solemn pledge has been given, with dependence on the churches, and especially on the great Head of the church, that no suitable candidate for the ministry shall be prevented from entering it for want of pecuniary aid, by which to prosecute his studies. This principle of the Society has ever been regarded as precious, and cannot be abandoned without greatly injuring its credit.

5. Multitudes would be deterred from commencing a course of education for the ministry.

There being a general distrust of the ability of the Society, no young man would repose full confidence in it any longer, and consequently, few of this description would be willing to depend on such a precarious support. Every individual suspension of assistance would be the means of preventing many from engaging in the work of preparing to preach the gospel.

6. Kindred societies would be greatly injured.

There is such a connection and sympathy in the benevolent institutions, that where one suffers, all suffer with it. This Society being a fundamental one, and, as it were, the central wad or main-spring of the others, let its operations stop, and retarded, and they all will feel vice the unhappy effects, especially missionary institutions. Dry up the fountain, and the streams will cease to flow.

Such, certainly to a great extent, would be the disastrous consequences of suspending appropriations to beneficiaries, though the number of grants suspended should be few, and the time of suspending them short. There would be a tremendous reaction on all the Christian enterprises of the day.

With such views on this subject, the Directors of the Society could not withhold assistance to those under their patronage, nor refuse it to new applicants;—they could not do it, while they lifted up their eyes and looked on the whitened fields ready to be gathered, and prayed the Lord of the harvest that he would send forth laborers into his harvest;—they could not do it while such a destination of pastors and such a demand for missionaries abroad and at home, existed. They could not say to these beloved young men, now the hope of the church, whom they had encouraged to go forward in their studies by repeated assurances of pecuniary assistance. We must dismiss you from our patronage. You must give up your hope of hearing the messages of salvation to perishing sinners, and return to your former occupations. Were they to do it, they feared they should sin against God, died, and against those for whom Christ died. Have they done right? Have they acted as you would have had them act?

The solicitude of the Directors arises not so much on account of their present pecuniary abilities, as on account of general results and future prospects. They would not subtract a single dollar from the funds of kindred societies, all which are of paramount importance in their several spheres of action; but only so much that portion of charities to which this has already been added, is necessary.

This is a suitable time to test the disposition to make sacrifices for God and his cause. If retrenchments are necessary, let them not come with charities to religious societies, especially those to the Education Society. If patronage is to be withheld from its beneficiaries, we ask from how many? and from whom?

These are important and delicate questions. Who is prepared to answer them, and to perform this work of entitling and excusing? If it must be performed, let it be done by other hands than those which have been instrumental in fostering these young disciples of Jesus, and candidates for his holy ministry. With a world's harvest waving for the sickle, and societies organized to send forth laborers, all in view, who could perform such a work? With aching hearts, and eyes lifted to heaven, in the name of the King of Zion, we ask, beloved in the Lord, What shall we do? We throw the responsibility on you, appealing to your sympathies, your patriotism, your piety, your love of souls. What response will you give to this appeal? May we not hope that the friends and patrons of this Society will, in this season of distress, afford prompt relief?

To those who may be disposed to render assistance, the following methods are suggested: Let persons make donations, as the Lord hath prospered them; let those, who can do it, make themselves honorary members of the Parent Society, or of some Branch or Auxiliary Society—ministers have frequently been made members by ladies and gentlemen of their parishes; let the Treasurers of all Education Societies make large collections as possible, and remit them immediately; let ministers present this subject to their people in the way they may deem most expedient, and take subscriptions or collections; and let all who have a heart to pray, remember the American Education Society in the throne of grace, that their prayers and alms may be accepted as an acceptable offering before God. It is highly important, that all the money which is collected, should be transmitted to the Parent Society, or to some Branch Society, before the first day of January, as about that time, appropriations are to be made for the quarter. Let those who contribute to this object, give with a willing mind, and the blessing of him that was ready to perish, will come upon them.

In the name and by order of the Executive Committee, WM. COGSWELL, Secy.

Education Room, Boston, Oct. 26, 1837.

BOSTON RECORDER.

Friday, Nov. 3, 1837.

SANDWICH ISLAND MISSION.

Last Sabbath evening, Rev. Mr. Richards, one of the members of the mission at the Sandwich Islands, gave a statement respecting the mission to those lands, which was listened to with deep interest by a crowded audience in Park street church.

Before he commenced, the Rev. Dr. Anderson, one of the Secretaries of the Board, stated that Mr. Richards embarked for the Sandwich Islands in 1822; that, after having labored there fourteen years, he had returned to this country, on a visit; and that now he and his wife were about to embark again for the same field, with the purpose and expectation of remaining there to the end of their lives; and as evidence of their sincere devotion to their work, they were going to leave six beloved children behind, with little expectation of ever seeing them all again in this life.

It was intended to have delivered publicly to Mr. Richards, the views of the committee, in relation to the measures to be pursued to enable the islanders to sustain without foreign aid the institutions of the gospel planted among them by the mission; but, it having been necessary to hold the meeting a week earlier

than was intended, this could not now be done; but Mr. Richards, would, in consequence, have the more time to make statements of facts respecting the past progress and present state of the mission.

It is well known that, like the primitive Christians, the missionaries to the Sandwich Islands had been everywhere spoken against; and in my opinion, the only reason is, the strong religious influence exerted by the mission. It is only 18 years since the establishment of this mission; and there is no instance on record, inspired or uninspired, of so great a change in the character and condition of any people, in so short a time. I don't say that they now stand on a level with a civilized and Christian people. When this mission commenced, they were sunk to a lower depth than can be realized by those who have never witnessed the degrading effects of the heathenism of ages. They might rise far above what they were then, and yet be far below us.

It will encourage our faith in the statements about to be made, to know that we have a competent witness—one who has lived long on these Islands, been conversant with the affairs of the mission almost from its commencement—made the circuit of the Islands just before he left, with a thorough knowledge of their language; and as a test of his sincerity, he is now the second time about to leave the dearest objects of his earthly affections, and that without the expectation of ever returning—that he has no desire to return, and that he came home without the expectation or desire of remaining in this country, having left his two youngest children behind, as though he would leave hostages to secure his speedy return.

7. Kindred societies would be greatly injured.

There is such a connection and sympathy in the benevolent institutions, that where one suffers, all suffer with it. This Society being a fundamental one, and, as it were, the central wad or main-spring of the others, let its operations stop, and retarded, and they all will feel vice the unhappy effects, especially missionary institutions. Dry up the fountain, and the streams will cease to flow.

Such, certainly to a great extent, would be the disastrous consequences of suspending appropriations to beneficiaries, though the number of grants suspended should be few, and the time of suspending them short. There would be a tremendous reaction on all the Christian enterprises of the day.

With such views on this subject, the Directors of the Society could not withhold assistance to those under their patronage, nor refuse it to new applicants;—they could not do it, while they lifted up their eyes and looked on the whitened fields ready to be gathered, and prayed the Lord of the harvest that he would send forth laborers into his harvest;—they could not do it while such a destination of pastors and such a demand for missionaries abroad and at home, existed. They could not say to these beloved young men, now the hope of the church, whom they had encouraged to go forward in their studies by repeated assurances of pecuniary assistance. We must dismiss you from our patronage. You must give up your hope of hearing the messages of salvation to perishing sinners, and return to your former occupations. Were they to do it, they feared they should sin against God, died, and against those for whom Christ died. Have they done right? Have they acted as you would have had them act?

They were also exceedingly ignorant. They had no written language, and were incredulous, not understanding how language could be expressed on paper or on a slate. The king requested that his name might be written; and on seeing it, exclaimed, "That does not look like me nor any body else!" In order to satisfy himself, he told the foreigner to send a letter requesting another person to send a red pocket handkerchief, which he had seen. When the handkerchief came, he was astonished, and looked first on one and then on the other, to see whether there was any resemblance between the writing and the handkerchief. They had some superstition respecting writing, which created a great prejudice against it. They would scarcely ever steal any thing on which there was any writing. This prejudice greatly increased the difficulties of the mission in its commencement. Schools could not be established; nor could they be persuaded to learn to read. The common practice of the missionaries was to go out and sit by the side of some distinguished person, (for these chiefs would not allow the common people to learn to read before they had learned themselves,) and talk with them, and after getting their attention, read to them, and point them to a letter. The same course was pursued by the ladies, with the chief women. This was the only method which could be employed for giving instruction.

No very general interest was excited, till after the embarkation of the king for England. At this time, we were not able to give books to all who asked for them; and when several came together, we gave a book to but one of them. The first indication I had of an increasing desire for instruction was this: three men came and requested some books. I gave a book to one of them; but one of the others said, "You should have given it to me, and not to him." "Why?" I inquired. "Because I should have made better use of it!" "And how do I know that you would?"

He told the foreigner to send a letter requesting another person to send a red pocket handkerchief.

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which created a great prejudice against it. They would scarcely ever steal any thing on which there was any writing. This prejudice greatly increased the difficulties of the mission in its commencement. Schools could not be established; nor could they be persuaded to learn to read. The common practice of the missionaries was to go out and sit by the side of some distinguished person, (for these chiefs would not allow the common people to learn to read before they had learned themselves,) and talk with them, and after getting their attention, read to them, and point them to a letter. The same course was pursued by the ladies, with the chief women. This was the only method which could be employed for giving instruction.

The change in the general condition of the people is very great. I have never heard of an instance of infidelity, after the mother had read one sentence of Scripture, or received any instruction in the principles of Christianity. We are often grieved with their delinquencies. But, speaking of the churches as a whole, the members give as good evidence of Christian character as the members of the churches generally in this country, so far as I am acquainted; while there are some whom I should not be ashamed to hold up as bright examples. Bartimaeus, though blind, has acquired more knowledge of the Scriptures than many who have had all the advantages of a Christian education in this country. He conducts meetings with great propriety; and there are probably few ministers who can quote Scripture better than he. He has for a long time been a teacher in a Bible Class; and though not licensed, he is employed by the mission to go about from place to place conducting meetings. Kashamana was an ornament to her profession. Though naturally of a haughty disposition, I have never seen an individual who received reproof as well as she. She died the death of a Christian. I could mention many others, also, who have adorned the Christian profession.

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There are means enough to give every Sandwich Islander a home. When I have been tried and seen the improvements that the country, I have been ready to plan by which the energies of the country may be brought to bear upon the heathen in the hands of Christians that I spared, and could I be permitted to be brethren in the ministry, I What shall be done? Shall the schools be in the printing presses stop, and the work of the Indians be in our desks, those who are waiting for them? of worldly and ambitious men be, and the cause of benevolence shall languish? O that the energies of this great nation, this Christian nation to bear upon the condition of, and its Christian institutions; more now, and though I take my last leave of its delights, that I leave a pledge of my best services to those who are waiting for them? They have long," says Semple writer, "had in their service a large number of Native missionaries, who traverse the country, and for the benefit of the public Exchequer, progress abroad the divine virtues of the Idol in Juggernaut. Government have appointed their own officers to count the victims of superstition, which these pagan masters may succeed in decoying, and have faithfully and honestly paid them so much a head for their labor. Year after year have given an opportunity to hundreds of thousands, to spread through every corner of this land, from the snowy range to Cape Canaveral, the fact that, the British Government identified with the worship of Juggernaut and with the god the profits of his shrine. This has been proclaimed in every language and dialect of India."

The spirit of those who have been engaged in making the rejected renunciations to which we have alluded, seem by me means dampened by the rude reception they have met. We wish them all success in enterprises so honorable to themselves, and so essentially connected with the spread of the gospel among the millions of India.

H.

ASSOCIATIONS.

The several Maternal associations, the orthodox churches in this Lane Chapel, on Wednesday evening large assembly of Mothers with their children. Rev. Mr. meeting with prayer, and read the which it appears that five of India 174 mothers and 366 children, no reports were received, church says, "We desire to give us reason to hope that a began in the hearts of five of last year," and from Franklin would thank our Heavenly Father to believe that some of our the special influences of the them express humility and of the children of the covenanted from the God of their

the report, a hymn was sung, book, beginning, "In shades of night," &c.

A very interesting address to the presence of God; and to impress upon mothers creating an abiding sense of the influence, said he, would a of the Divine presence have simple, in your discipline, in your prayers? How would

If you could ever hear in God is upon you, how circumst your conversation and con your children? And how

the spiritual sense of the presence of he is present to notice you all your delinquencies. He is to you in your trials and your faithful endeavors to train himself. He hears every

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Poetry.

The following beautiful and impressive lines by James Ellerton, are transferred to our columns from the Church of England Magazine.

MEMENTO MORI.

Millions of feet entwined here,
Wh're are their parting spirits?
Each in a dark or glorious sphere
Its own reward inherits:
Where they are fled we soon shall fly,
And join them in eternity.

The crowds who earth's arena tread,
Each busy in his station,
Are few compared with all the dead,
Of every age and nation.
The world of life counts millions o'er,
That of the dead but many.

It is a solemn thought that we,
Life's little circle rounded,
Must launch upon that dark sea
Which shore had never bounded;

A sea of happiness and love,
Or depths below and clouds above.

A holy Judge—a righteous doom—
At whose none dare abide—
A short while back to the tomb—
How should we stop and tremble!

Great God, as your power easily by
Write on each heart—Then, thou must die!

Heathenism.

REVOLTING VIEW OF HEATHENISM.

Let him who would desire confirmation of the statement, "the dark places of the earth are full of the habitations of cruelty," read the following documents which we copy from the Friend of India, (Serampore.) And let him do it, who would have his soul fired anew with love and pity toward those whose sorrows are multiplied, by hastening after another god. And let him do it who supposes the heathen do not need the glorious gospel of the blessed Redeemer. It will interest the reader to learn that British authority will be vigorously used to put a stop to such horrible atrocities. How soon and how effectually would the acknowledged and honored authority of the Prince of Peace do this!

Extract of a Letter from Mr. H. Ricketts, Commissioner and Superintendent of the Tributary Minerals in Cuttack, dated the 23d February, 1837.

9. I went from my Camp to pay my respects to Mr. Russell, and heard from him that an extensive system of human sacrifice had been discovered among the Kunds of Goomsoor, and several intended victims rescued. Returning to the Daspulah Kund, I soon found the system was not confined to Goomsoor. Several victims were discovered and seized. The Kund chiefs then promised if I would abstain from using force all should be at once given up. I agreed, and all were brought to me.

10. Being close to the territory held by the Kund chiefs and others respecting the custom, they sacrifice to the earth, to the "Mutter." They suppose good crops, and safety from all diseases and accidents to be procured by this slaughter. It is considered perfectly necessary where this is the crop which engages their care. They could reason with me as to the impossibility of the habitation being of any service to them by this shedding of blood. They will not know exactly where a Kund or a Banishing; with these in their executions, victims of all ages and colors, of every religion and both sexes, are equally acceptable, but are far more efficacious than thin, and those in their prime than the aged and young.

11. The victims are purchased at from 60 to 130 Rs. each, of persons of the Pund and Harare classes, who sell them as being their own children; but there are evidently all classes among those rescued. These miscreants steal them and then sell them for slaughter to the Kunds.

12. The children after having been purchased are often kept for many years. When of age to understand for what purpose they are intended, they are chained; two had been years in chains; one so long he could not recollect ever having been at liberty. With the exception of being thus confined, they are well treated, having as good and as much food as the Kunds themselves.

13. When intended victims have been kept till they attained maturity, they are sometimes allowed to cohabit, their children being also victims, and the father and mother slaughtered when required.

14. I was not successful in acquiring any good information as to the frequency of these sacrifices. One Kund of about 46 years of age told me he had witnessed full fifty; others equally old would acknowledge to having been present at two or three only. Victims are found in the houses of the village sirdars only; mere ryots are not permitted to slay victims; indeed they have not the means, for a considerable expense falls on the master of the horrid feast.

15. Very contradictory stories were told of the manner in which the ceremony itself is conducted. The most common appears to be that the victim between two strong planks or boughs, one being placed across the chest, the other across the shoulders. These are first of all strongly fastened at one end; the victim is then placed between them. A rope is passed round the other ends which are strong enough to give a good purchase; they are brought together and the unfortunate sufferer is forced to death. Life still clinging, the body is thrown on the ground and clapped in two pieces below the boughs with hatchets. Some accounts say, that after the performance of several savage ceremonies and feasting, the divided corpse is buried unburied; others say, that as soon as divided, those in attendance fall on and cut each a piece which is carried away to be buried in his own land.

16. Several admitted that in Goomsoor they were cut up alive, and though no one would allow that to be the practice on this side, I believe it at least occasionally is, for they acknowledged their belief, that if the body was buried whole, the benefit of the sacrifice would not extend farther than the lands of the person who found the victim. Whereas, if distributed, the benefit was commensurate with the width of the distribution; it is not to be credited therefore that the Goomsoor custom prevails only on the other side the ghat.

17. However, all this is more a matter of curiosity than any thing else. They are killed by some means or other, and the most interesting question is, by what means can these sacrifices be prevented for the future.

Extract of a Letter to Mr. H. Ricketts, Commissioner and Superintendent of the Tributary Minerals in Cuttack, dated 14th March, 1837.

Par. 2. His Lordship has perused the detail given by you of the system of human sacrifice prevalent among the Kunds, with feelings no less of horror than surprise. He is well aware of the difficulty of dealing with a description of crime, which however unnatural and revolting, has been sanctioned by long usage as a national rite, and confirmed by the gross delusions of the darkest ignorance and superstition. The working of a moral change among the people

is a great reading theme. During the last half of the year 1836, there were issued from the German press, 2,723 different works! One of these, is a translation of "The Lawbooks," by our highly gifted Miss Sedgwick. *Thirty-six* of these publications are in the department of music.

Par. 3. Dr. Part was of opinion, that a man's happiness was secure in proportion to the small number of his wants, and said, that all his life-time, it had been his object to prevent the multiplication of them in himself. One said to him, "Then, Sir, your secret of happiness is to cut down your wants." Par. replied, "No, sir, my secret is, not to let them grow."

WORLDLY RICHES.—It was a remark of an old Divine, that "worldly riches are like nuts; many clothes are torn in getting them, many a tooth is broken in cracking them, but never a hungry appetite is satisfied in eating them."

^{See an article in last week's Recorder headed "Free Will Baptist Mission," for a confirmation of the above.}

by the progress of general instruction, and consequent civilization can alone eradicate from among them the inclination to indulge in rites so horrible. But though the entire suppression of the practice of human sacrifice among this wild, and barbarous race must be the work of time, yet much may be done even now, and no proper exertion should be omitted to yards checking the frequency of the crime by the terror of just punishment. His Lordship is fully prepared to sanction the use of judicious measures in aid of the power of the Raja of Daspulah, whenever that chieftain shall have discovered the commission of this crime in any of his villages. Immediate injunctions should be issued not to him only but all other Tributary Rajas having nominal authority over a Kund population expressive of the views of the British Government and of its determination to do all in its power for the effectual repression of this atrocious practice. You will be pleased to report upon every instance in which, in your opinion, the British power in support of that of the Rajahs themselves, may be exerted without the hazard of serious embarrassment and disturbance.

3. The Governor is not disposed to accord his sanction at once to your proposal for the annual progress of a Military force under a system with the power of summary punishment for the purpose of suppressing human sacrifice. This point may be considered and decided on before the commencement of the ensuing cold season.

4. Should it appear by the failure of the contemplated measures of interference that the chiefs of the Kunds are either unable, or unwilling, to exert themselves effectively for the maintenance of order and repression of crime, the expediency of the occupation of the country, or of some part of it, by British troops, may become a question for consideration."

The Student.

HINTS TO ONE WHO IS ACQUIRING AN EDUCATION.

You have now arrived at an interesting crisis in your life, and have begun to form a character in a literary institution as a scholar and as a man—Your success depends very much upon your own exertion and prudence. If you should fail of making close application to your studies, you will find yourself in the poorest half of your class, and your mind will feel a discouragement, from which it will not easily be recovered. Make yourself a complete master of all your studies, and let it appear in the examination room, and before your tutor, that you have been faithful to yourself. The diligent and persevering scholar is like a forehanded man who is not embarrassed and mortified with debts. You must never suffer yourself to be idle, nor to be seen walking in the streets when it is not necessary.

You must have system in the books you read, and not fall into a desultory course. Finish what you begin unless you unhappily begin a work of your merit. Make yourself master of your author's arguments and be not contented for a moment to be a superficial reader. Take particular notice of his style, and mark the excellencies and defects of it. I have often intimated to you, that one of the most difficult attainments for the scholar is the art of reading correctly and elegantly, so that the reader, or hearer of what he writes, will not fail of being pleased and edified. No one reaches this point without much patient application. In acquiring the character of a good writer, if you ever attain to it, you must not think it strange, if you are sometimes led to rank your talents below those of the meanest of your acquaintances. But remember that perseverance will remove the greatest obstacles. Let your composition free from high sounding words introduced without much meaning, and without any point of force. Let it be pure and classical. To attain this object, you must bestow on your pieces of public hearing, much of what rhetoricians called *timor labor*. It may keep up your courage, when I will tell you that I spent one full month in writing my first sermon.

[Dr. H. Ricketts' Letter to his Son in College.

A PLEASANT STUDY.—Next to a good library, a pleasant study is one of the greatest acquisitions a minister of the Gospel can have. The want of a good library will impoverish his thoughts, while the want of a pleasant study will derange them. The former will discompose his spirits, the latter his ideas. The former will ruffle his temper, the latter his modulations. A study should be well lighted, as light is very beneficial to the animal spirits; it should be well ventilated, as pure air is necessary to health; it should be cool in summer and warm in winter; as sweaty hands and cold fingers are equally disagreeable; it should be kept quite clean, as dust is a great annoyance to man of fine feelings. It should be a back room, so that from the window the head to the sole of the foot may be removed to a soundness in him, but windows, and brackets, and trifling sashes, will do harm.

His sons were born in his own likeness, and humanity in descent became polluted by sin. We are all as an unclean thing, being conceived in sin, and shapen in iniquity. Ps. 51, 5; and hence it follows, that if the Lord wash us not, we can have no part with him in time or eternity.—John xiii. 8.

The Religion of Christ is Wonderful. The Rev. Mr. Kincaid thus describes some of the events that transpired at his lodgings while on a missionary excursion with some of the native Christians. "About twenty persons came, in the course of the evening. Several of them appeared stupid and indifferent, though a few were interested, and remained so, by the time they had slept. In the night I was awaked by the shrieks of a native Christian. One of them was sitting up talking to the others. He said, "How wonderful is the religion of Christ. Three years ago we knew nothing of God, or of the divine law, and were living in darkness; now we are travelling about, touching others, and here is our teacher from America, sleeping on the floor with us, just the same as a brother." In the strain they went on for some time, and I was forcibly impressed with their error, that the religion of Jesus Christ is wonderful."

WE DO NOT PRAY ENOUGH. Felix Neff once made the following comparison:

"When a pump is frequently used, but little pains are necessary to have water; the water pours out at the first stroke because it is high. But if the pump has not been used for a long time, the water goes low, and when you want it, you must pump a long while, and when you do, you only get a few drops. It is as with prayer. We are all in need of it, every little circumstance asking a daily devotion to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the water in the well gets low."—Ch. Watchman.

UNITY OF CHRISTIANS.—Party spirit and strife among Christians, are not taught in the religion of the Bible. It must all be born up with the wood, hay, and stubble. Since Satan fell they have never entered heaven. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

OUR WANTS.—Dr. Part was of opinion, that a man's happiness was secure in proportion to the small number of his wants, and said, that all his life-time, it had been his object to prevent the multiplication of them in himself.

One said to him, "Then, Sir, your secret of happiness is to cut down your wants." Par. replied, "No, sir, my secret is, not to let them grow."

WORLDLY RICHES.—It was a remark of an old Divine, that "worldly riches are like nuts; many clothes are torn in getting them, many a tooth is broken in cracking them, but never a hungry appetite is satisfied in eating them."

GEMS FOR CHRISTIAN MINISTERS.

No. V.

Selected for the Boston Recorder.

Up-
short.

I see that spirituality of mind is the main qualification for the work of the ministry.

Sitting down among my books, I dare not reach forth my hand to any of them, till I have first looked up to Heaven, and craved favor of Him to whom all my studies are duly referred; without whom, I can neither profit nor labor.

Up, Hall's Life.
Preach without restraint; interest warmly; invite powerfully; persuade forcibly; urge insistently, the great salvation; cry aloud, "Whosoever will, let him take up the water of life freely."—*Gilbert's Address to Pritchard.*

I observe in my mind a sinful anxiety to preach well, rather than a holy anxiety to preach usefully.—*Hinton.*

A sermon that has more head infused into it than heart, will not come home with efficacy to the hearers.—*Cecil.*

Since I began to beg God's blessing on my studies, I have done more in one week than I have done in a whole year before.—*Dr. Payson.*

Leave Christ out of your sermons, and you blot the sun out of the firmament.

To win a soul is your noblest prize; and the greater number you win, the brighter and richer will be that "crown of rejoicing," which you will wear in the day of the Lord.

[R. Watson.]

The honest farmer is a wise man; he depends on his own industry, rather than on any fanciful plan in cultivating his ground; and he looks to God, who gives seed-time and harvest, to be the blessing without which he well knows all that he can do will be in vain. Reader, adopt the same rule in all your concerns.

HINTS TO YOUNG FARMERS.—Consider your calling the most elevated and the most important, but never to above it, nor be afraid of the flock and the apron.

Put off no business, which ought and can be done to-day, until to-morrow.

As comes to the breaking open and the frost is out of the ground, put your fences in order.

Plant no more ground than you can well manage and cultivate to advantage.

Never hire a man to do a piece of work which you can do yourself.

Every day has its appropriate duties; attend to them in succession.

Keep no more stock than you can keep in good order, and that of the best quality.

Never run in debt without a reasonable probability of solving it at the time agreed.

A Freeman.—Rev. Dr. Channing, in his recent letter to Mr. Clay, in relation to Texas, says, "if I were to exercise as much thought, labor and zeal, in visiting and conversing with my people, in rebuking, exhorting, and encouraging, as I do in the preparation of my discourses for the pulpit"—*Bap. Mis.* 1831.

[R. Watson.]

FARMERS' WORK.

FALL PLOUGHING.—It is commonly best for cultivators to plough most of their land, which they propose to plant the next season in autumn. The advantages of fall ploughing are, 1st. It saves time and labor in the following spring, when farmers are generally pressed by the indispensable avocations of the season, and their cattle are comparatively faint. 2d. Land which is ploughed in autumn will be more exposed to the action of the frost, than that which is suffered to remain unploughed, and frost will pulverize soil more effectually than it can be effected by artificial means.

3d. Ploughing late in the fall, is of service to those who have no horses, and who have not the means to hire them. The horse which you received the word of God in, you kept the word of God to you.

4d. Ploughing late in the fall, is of service to those who have no horses, and who have not the means to hire them.

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18d. Ploughing late in the fall, is of service to those who have no horses, and who have not the means to hire them.

19d. Ploughing late in the fall, is of service to those who have no horses, and who have not the means to hire them.

20d. Ploughing late in the fall, is of service to those who have no horses, and who have not the means to hire them.